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Anti-Masonic Review,

AND

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AN ORATION

Delivered on the 11th of Sept. 1829, the Anniversary of the violent abduction of Capt. Wm. Morgan, at Broadway-Hall, in the City of New-York, by Henry Dana Ward ; and published by request of the hearers.

FELLOW CITIZENS—

I address you, in behalf of injured Liberty. Three years have elapsed, since the holy forms of justice were abused for the accomplishment of secret iniquity. The wrongs of a freeman, yet unredressed, cry aloud for vengeance. By the call of a free people, I am to be the voice of those wrongs to day ; to open to you the dark character of the offender, and to hold up to your view the depravity and treasonable practices of the proud transgressor.

We have seen our most sacred rights violated, and all the forms of the law set at naught by exalted Freemasons, who were also men sworn officially to support the constitution and the laws of our country. We call to mind our privileges, the rights guaranteed by our national and state constitutions, the right of life, liberty, and the pursuit of happiness. We remember that every citizen is secured by constitutional law in the full possession and unqualified enjoyment of these rights, until

he may be deprived of them by a jury of his peers of the vicinage after strict trial made in open day, confronting his accusers face to face, with the assistance of counsel, and the protection of the court. Attempts to arrest and to punish guilty Freemasons, are parried by secret artifice, or avoided by fraternal assistance in flight. The taunting cry of Freemasons : " how will you help yourselves !" moves the deep indignation of Republicans ; and in the spirit of insulted Freemen they vow to look the enemy of their liberties in the face with the ballot box ; the People, never to be foiled in the work they deliberately undertake, find no way to reach the root of the evil, and redress their wrongs, but by upturning the huge Fraternity, which inspired, committed, and now maintains this violence.

They well know this course is attended with great evils. That the power of Freemasonry is gigantic ; that many a wound must be given and received, before the proud transgressor is humbled in the dust. They know that time must be given, money must be expended, and vigor exhausted with hard service in this war, before the smoking ruins of the mystic temple are ploughed up, by the men who have put their hand to the plough, and will not look back—They know and feel a deeper sorrow than this ; they know and are sure that the tenderest ties of the family circle, and of the social neighborhood, and of the political party, and of the religious sect, must be strained and wrenched, and oftentimes angrily broken, to effect the entire demolition of this overgrown and criminal society. They know by sad experience, that the tongue of the serpent is not quicker to indicate his malice, than the irritated temper of a friend or even a relative, when the offence of Freemasonry is mentioned in his presence. This hardest of all controversies, that which arises among friends, and in the same family, the people now enter in overthrowing Freemasonry. Social confidence must be shaken, and private attachments must be often sacrificed ; but our fathers for the love of their country burst these ties half a century ago ; and when duty calls their sons can burst them too.

In the eyes of Freemasons all the evils of this controversy are seen in the opposition made to Freemasonry : as the tories of the revolution saw all the horrors of 1776, in the malevolent spirit of certain patriots, whom they termed demagogues. John Hancock was lightly esteemed indeed, by the monarchists of that day ; and Samuel Adams was no better than an outlaw, in the judgment of loyalists. The struggle passed over, and liberty triumphed : now the tory has one general name of reproach ; while the whigs are as a belt of glory ; an army of heroes, a congress of sages, a patriot band, from whom, through all time, this free people will learn lessons of wisdom, of justice, and of magnanimity.

We conceal not from ourselves that many of the best spirits of that day were tricked with the name of Freemason. That they leaned upon the hope of assistance in defeat,—or of amusement in the idleness of winter quarters, from the bauble which offered itself as very ancient and very good, and which, like herb-tea, never was known to hurt anybody. But that all the general officers of the American army with the single exception of the traitor Arnold, were freemasons, as the masonic papers assert, I know to be an error. I am able to wipe the aspersion of Freemasonry from one of those honored men, whose integrity was a match for that of any patriot of his age. Major-General Ward was not a freemason. Yet he cautioned his sons against its embrace, adding that “it can be of use only to a traveller.”—“Glorified spirit ! if thy venerable form be seen in this second war for liberty ; if, an angel of mercy, thou art now permitted to behold this assembly, to hear the voice and to nerve the arm and the heart for this contest, the plea of a traveller is all my excuse for disregarding thy revered behest : I travelled, and became a Freemason ; but even in this particular, Freemasonry is deceitful ; and I renounce it with all its impiety and oaths ; with all its iniquity and obligations ; with all its selfishness and sympathies ; with all its foolery and lies. I have searched it inside and outside, have scrutinized its form and character, have seen and communed with its spirit, and proved and tried its temper. It is altogether a base counter-

feit of virtue, a shameless pretender to morality, and a deadly foe to equal rights, and to civil liberty."

Undoubtedly others are able to clear their own ancestors from the reproach of Freemasonry ; and at the same time to imitate them in pledging their lives, their fortunes, and their sacred honor in defence of their country. Where is the profit of our laws, if a secret combination of men may transgress and defy them at will ? Where is the privilege of an American, if we are liable to be seized, dragged before a secret tribunal, and condemned without form of civil law, and executed without religious rite or human mercy ? Freemasonry has done it. This day admonishes us that liberty has been outraged by Freemasonry. This day has been set apart, as an occasion for assaulting the proud institution simultaneously throughout the state ; for lifting against it the voices of freemen in all our borders. While the 11th September reminds us of the defeat of our laws in 1826, it reminds us also of the glorious victory of Macdonough, in 1814. In that day of trial the wrongs of American Seamen, forcibly detained in foreign service, were settled with a heavy vengeance on the transgressor. For those few tars, a small number, some thirty, or fifty at the utmost, during three years, our armies fought, and our navies conquered. And we slumber, while a soldier of that war, a captain of those armies, and a victor of the memorable 8th Jan. at New-Orleans, is taken from his fireside, and borne far away to the tomb, where no heart pitied him, and where no eye wept. He stood the shock of battle for the defence of the mothers and daughters of Louisiana ; we should stand the shock of masonic calumny fearlessly for the protection of his widow and orphans : he watched and toiled beneath the winter sky, to discomfit the foreign assailants of our peaceful shores, and we should not grudge the toils necessary to defeat the affiliated plunderers of " Booty and Beauty !" lodged in the heart of our country : He bared his head to the tempest of war in defence of the men who live on the deep, and we should put forth our strength in defence of our firesides, and the sacred rights of personal liberty, shamefully violated in him. He did more ; he defied the power of the great

Fraternity, that we might no longer slumber upon the pitfalls of Freemasonry. He laid down his life for his country ; his widow and his orphans, are alive to bear witness. He fell by the hand of masonic violence, pointing with the finger of death to the robber of our equal rights, and the midnight foe of our liberties.

It is not impossible that Freemasonry is charged with crimes of violence, and of secret fraud, of which it is not guilty ; but these are commuted, and overbalanced with the amount of unknown wrongs, which the cunning of the mystery has completely covered up. The horrors of the Revolution in France are, however, clearly traced to the hand of this midnight Order, and the present convulsed state of Mexico is principally owing to the secret operations of two masonic parties, the York masons, and the Scotch masons. The injury done to our national character by Burr's conspiracy was of the highest magnitude ; the private correspondence of that conspiracy was carried on in the *Royal Arch cypher*, which is a proof that the agents were exalted Freemasons. This accounts, also, for their escaping the vengeance of the law : the evidence of their guilt was chiefly in the mystic characters of Freemasonry, and in *Royal Arch* breasts, and thus closed against the search of human tribunals by the profane oath, and impious penalty of a *Royal Arch* Mason's obligations. We would not harrow up the feelings of the political dead, nor unnecessarily wound those who are now usefully filling public stations ; but we aim this day at Freemasonry, and never was an arrow sped with keener point, than this fact of Burr's conspiracy, to enter the joints of the harness, and to pierce the heart of treasonable Freemasonry.

Had the order, however, done no evil, but in the violence done to Capt. Morgan, that alone is enough to warrant all necessary measures to annihilate it. Agamemnon led the thousands of Greece to the plains of Asia, fierce Achilles there performed prodigies of valor, and poured out his life on the field of battle, and after ten years havoc and sieze, Troy, that ancient city, the pride of Asia, and the glory of the age, fell into the hands of its enemies, and became henceforth a heap of ruins. The sole cause of all that strife was the violation of fa-

mily peace, and of marriage right in the illicit abduction of Helen. Troy in its pride protected the seducer ; and Greece held Troy responsible for the outrage. It was not that all Trojans were adulterers, any more than all Freemasons are murderers, that their city was burned with fire ; but when offending Paris, their prince and fellow-citizen, fled to them, they honored him ; they refused to give him up, they refused to restore the treacherous Helen. Paris dwelt with the king's sons, and the adúlteress was in honor. In this case the virtue and bravery of Hector could not save them, the piety of Anchises could not save them, the prophecies of Cassandra, and the walls of Neptune, all could not save them ; but, deserted of heaven, they perished by the hands of their enemies, or died miserably upon a foreign shore.

Capt. Morgan is well called the Helen of this war, and the men who conceal him from the knowledge of his friends, who protect and honor his destroyers, must share the fate of guilty Troy ; and altho' a Jackson and a Clay are their defenders, standing front of the gate, and appearing as sponsors for the councils of Freemasonry, the proud walls of the order are already broken down, the enemy are upon them, within and without, and their inglorious fabric must ere long smoke in its ruins. Freemasons may be patriotic as Hector, may be innocent as Laocoon, may be pious as Eneas, but all will not save the offending Order ; guilty Paris is shielded by them, their Palladium has been stolen, the gigantic offering to Minerva is disembowelled within the walls of their citidel, and the fire is kindled which will consume the strong bulwarks, and the admired palaces of Freemasonry. Napoleon in burning Moscow was not more distressed than " the General Grand Generallissimo " is now. The clear expression of public opinion is more biting to the pride of the order, than the frosts of the polar regions ; its charity fund is spent upon the Western sufferers ; no more refreshments are to be purchased with love or money ; jealousy has entered the ranks of Freemasonry ; and every mason fears his fellow is a traitor, or distrusts him for a knave. They fall out by the way, some surrender by companies, others in lesser bands, and others singly ; those who continue the ma-

sonic march are harassed by hosts of numerous and resolute enemies ; and some future poet of Antimasonry may sing in the triumph, if not in the wit of the lines which pun upon the names of the Russian Generals, to describe the overthrow of hostile invaders, by a brave yeomanry :—

Platoff, he played them off,
 " Markoff, he marked them off,
 Touchkoff, he touched them off,
 Kutusoff, he cut them off,
 Woronzoff, he worried them off,
 Doctoroff, he doctored them off,
 Rodinoff, he flogged them off,

They stuck close to him with all their might,
 They were on the left and on the right,
 Behind and before, by day and by night :
 Nap would rather parlez vous than fight ;
 But parlez vous would no more do, Morbleu ! Parbleu !
 For they remembered Moscow !"

It is thought wonderful by many, that so great a fire is kindled by the violation of the rights of a private and an humble individual. But this is not a new thing. The American People have respect more to principles, than to men. The penny tax upon tea, which so vexed the spirit of our fathers, and aroused the nation to self defence, was unworthy of a thought in itself considered ; but the principle it involved was death to our liberties ; and nobly they resisted it. The same government which tyrannized over them in one point, would not scruple to do it in another point, and at length to do it in all points. Our fathers would not be slaves, nor would they leave their posterity to the will of foreign taskmasters. They are our great example in this controversy. The order of Freemasonry has once outraged all private rights : it will do it again, when its convenience suits ; and finally it would come to do it on every occasion. Indeed, we are learning, that it has often done it already, and the determination to destroy the hydra is fixed and deep. With a ballot box his club, and the appointing power for the seething iron of his friend Iolas the young political Hercules is bruising and breaking and searing the heads of murderous Freemasonry in all New-York, Vermont, and Pennsylvania.

In 1803 our citizens were plundered and enslaved in

the Mediterranean by Algerines. Then Preble led our fleet, and Tripoli felt the indignation of this great Republic : Eaton urged on a heroic band, and Derne surrendered to his conquering arms. Shall we care for the distant sailor who roams among savages in the pursuit of gain ? Shall we declare war, assemble an army, and stretch forth the arm of our power against a piratical people across the great Atlantic, in behalf of a few men sailing under the American banner ? Yes ; no Anti-mason has a heart so base, that he does not glory in the spirit of his government, and resolve to maintain the honor of our Republic, and the rights of its citizens on the face of the whole earth. We do not love war ; we hate it, and the angry spirit it generates ; but we would have the American citizen respected by all nations ; we would have the wisdom, and if it must be, the power of the nation exerted to make all transgressors of our national rights repent, and make amends. Much more ought we to care for the liberty and the life of a citizen robbed by a piratical power in the midst of us. Much more ought we to punish the Algerines who prey upon this fair city, and country ; and not to overlook those who plunder on the high seas. Much more ought we to watch for the rights of a freeman in the peaceful enjoyment of his fireside, and not to neglect those who go down upon the sea in ships. Freemasonry is as much guilty in this violence upon Capt. Morgan, as England was guilty in the assault of the Leopard upon the Chesapeake ; England disavowed the act, and promoted the captain of it. Freemasonry disavows the harm done to Morgan ; but to some of his destroyers she has given money and to others she has given honor and power. So far from expelling or publicly punishing one for un-masonic conduct in this matter, she has spread a carpet in the prison for the criminal brethren doing legal penance there, and has loaded their table with luxuries, and cheered their hearts with good wine. Freemasonry is more guilty in this, than the Barbary Powers and the British court were guilty in impressing and enslaving American Seamen. The Masters of Lodges and high Priests of Chapters with the aid of their brethren in the case of Freemasonry, as the masters of vessels, and

commanders of fleets in the other case, committed the violation upon our rights, while the great body of the Fraternity, as also of those offending nations, were quietly pursuing their business at home, and knew nothing of the matter : both alike must answer for the acts of their legal agents. The enemy of our domestic peace, and social comfort, the enemy which gags and binds a freeman by our side, and then perverts or gags the public press in relation to the violence ! Such an enemy is more to be dreaded, than foreign bayonets ; such an outrage is more to be punished, than the impressment of a seaman.

Priam of Troy could no more be charged with Paris' adultery, than the Patroon of Albany can be charged with the abduction of Wm. Morgan ; but the king of the Trojans was justly made to answer for the crime of his prince and representative ; and the proud house of Priam fell, for maintaining one of its members in atrocious guilt. The institution of Freemasonry is guilty, and will be held to answer, until it separates from itself the agents of this wickedness ; until it gives over to the law the offenders. We know it plausibly says : " come take them ; why do you raise a hue and cry ; come and take them ?" and at the same time it covers them with its oaths of secrecy, and defends them with the force of its mighty combination. A gentleman of Rochester, first visited Vermont to search out a mason witness, and then a second time with suitable process to compel the attendance of that witness at the trial in Rochester last week ; but the mason gave him the slip after midnight, and fled in the last part of his journey, to save testifying against his masonic brethren. These are the prophets that bite with their teeth and cry : " Peace!" these are they that rob and murder, and exhort their victims to silence ; " Be still" they cry ! " do not disturb the churches ! do not divide neighborhoods ! do not distract society !" while they go on plundering and slaying in their secret places.

It is next to impossible to conceive how the contemptible mystery of Freemasonry can have induced respectable men to expose their property, and character, their peace of conscience, their liberty and their lives in that

offence. We know not how to believe, that Maj. Ganson, Colonels Sawyer and King, Sheriff Bruce, and General Whitney, could be engaged in this business, and yet possess the public confidence, their several titles indicate. But difficult as it is to believe, it is nevertheless true, that fifty or sixty men, as honorable as these, are directly implicated in all that transaction, and some more honorable are believed to have been knowing and consenting to it ; an unknown multitude have approved of its most awful catastrophe ; many have aided in the escape of a principal actor, and many more conceal important information relating to it.

What can have possessed respectable citizens to do this deed ? What can induce hundreds of respectable men, still to wrap it up ? to withhold important facts from the cognizance of the legal authorities, which are earnestly seeking after them ?

In giving a plain answer to these questions, it is no offence to our Masonic brethren of whatever rank or profession, to say that the institution has palmed itself upon intelligent men of this age, for a thing worthy of life in its defence, and of blood for its honor, by cunning delusion, and by impudent falsehood. I say the institution has done it ; and so far as every member of the Fraternity is answerable for the official acts of Freemasonry, so far is every Freemason accountable for the publication of these impious and atrocious falsehoods, uttered with the official sanction of Masonic High Priests, Most Ex. Masters and Grand Kings, and believed by the submissive throng of Masonic bondmen.

The Sublime Grand Sovereigns of Freemasonry in this Hemisphere, date a Grand Circular from their capital, "the celestial canopy of the Zenith" (in the latitude of Charleston, S. C.) informing us that the body of the order is composed of thirty-three and forty-three continuous joints or degrees, of which they are the American head. *Preston, Webb, Oliver*, and some other highly approved historians of "the most ancient and honorable society that ever was, or perhaps ever will be," give account of it in the days of the years before the sun gave its light, or the earth received its form, well balanced in the heavens. To the Garden of Eden

it came with our first parents, and Ahiman Rezon gravely asserts with the sanction of the Grand Lodges, of New-York and Pennsylvania, that Eve's leading part in the guilt of the forbidden fruit, is the reason why all women, from that day, have been excluded from the lodges of Freemasons.

The Rev. Salem Town, Grand Chaplain of the Grand Chapter of this State, in a work stamped with the official sanction of the General Grand High Priest of the United States, also of the Grand High Priest, also of the Grand Master of New-York ; also of the Grand Officers of the Grand Chapter of New-York, and also of the unanimous vote of that Grand Chapter, repeatedly declares that *Freemasonry is of divine origin* : and also labors with the above countenance, through three hundred pages, and two large editions, to prove that Freemasonry and Christianity are fixed on the same co-eternal foundation, contain and inculcate in substance, the same truth, and alike propose the same ultimate end.

This monstrous falsehood, uttered, and published, and officially sanctioned and recommended, by the highest Masonic Authorities of this State, is enough alone to excite our deepest indignation, and to make it our duty publicly to require christian men and christian ministers, whose name and countenance sustain this institution, to come out of it, to renounce and abjure it. Oh ! it is an abomination ! no longer a *secret* abomination, but open to public view ; stained with blood, and claiming kindred with the Gospel ! Full of infernal falsehood, and claiming its descent from Heaven ! Peculiarly useful only to wicked men, and protected from suspicion by the support of Statesmen and Divines, honorable men, and Doctors of Divinity !

This lying wonder in all its official deeds, and acts and instruments ; its diplomas to new members, its public ceremonies, its secret resolves, dates from the creation of the world ! As if it began, when time began, and would continue to the end of time. It does so *date*, and *pretend* ; and if it be divine, " a divine gift from God to man," as the Grand Secretary of the Grand Lodge of England calls it, then it *may* date from the creation ; and if it be fixed on the same co-eternal foundation with

Christianity, as the highest masonic authorities of New-York declare, then it *may* survive all human institutions, and perish only with the wreck of time.

The matter does not rest here. Were freemasons satisfied with the bare date, and single declaration, which I have pointed out for your reprobation, the institution would impose on comparatively a few of its members; but when Mr. Hutchinson, a most renowned masonic writer, in a work sanctioned by the grand officers, and by every one of the grand officers of the Grand Lodge of England, declares, that Freemasonry illustrates the fall of man, the universal deluge, and the new life of a Christian; when he repeatedly avers, that freemasons have a universal language, the same which was in Eden, and which has come down uncorrupted among the fraternity from the plains of Shinar and the confusion of Babel,—the original falsehood of the origin and date, is filled out, substantiated, and mightily confirmed to any man who believes that Mr. Hutchinson and the grand officers possessed more learning and understanding than himself, together with common honesty. And when Enoch and Noah, Moses and Solomon and John, are continually lugged in to grace the pillars of the lodge-room, the multiplication of the falsehood becomes infinite, and our very professional men and scholars are deceived by it.

Untruths so barefaced seem to be harmless. They *have* seemed so, but it was an error. When *Clinton* and *Van Rensselaer*, when *Feltus* and *Milnor*, have stood and do stand, stepfathers to this absurdity, it cannot be, and ought NOT to be matter of surprise, that active spirits, and less learned men, like *Ganson* and *Sawyer*, *Whitney* and *King*, *Barton* and *Bruce*, should risk their lives for it in the belief of its heavenly origin, and eternal duration.

I name men; for I would bring the cause home to every heart. I name the dead whom I revere, and the living whom I respect; I name them, not for reproach, but that all may see and know, how the wicked falsehood commends itself to inferior minds by the character for intelligence and truth possessed by these good men in all our country. Their names are used, and are

freely used, and a shame it is, they are lawfully used, to recommend false Freemasonry to the ignorant, and to cover it from the glance of the jealous. A recently authorised defence of Freemasonry, published with many credentials of recommendation, justly lauds these names, and legally claims their reputation in support of the mystery. While they will have it so, be it so; but I do them no wrong, in pointing out both to them and to the world, the base and false character of Freemasonry. I do them a kindness; and with my whole heart desire for their sake, and for the sake of their country, that the living will clear themselves. They may clear themselves; every upright mason may and must clear himself of freemasonry, but no man can clear the institution, no body of men can exculpate the institution; that is branded in its forehead with a false date, and a false origin: so false that its very excuse is, no man will believe it.

Many things are told of the temple of masonry built under ground by Methusaleh, and the pillars set up by Enoch to preserve the secret through the ruin of the deluge, and of Noah's lodge in the Ark. Moses' masonry and Solomon's, with that of Pythagoras, Plato, and Nebuchadnezzar, are all related, and well known. Freemasonry dwelt with them, as the handmaid of Christianity, reconciling Herod to John the Baptist, and making Nero a brother of the Apostles.

This noble Order wears a square and compasses, or two keys crossed upon the breast, and a little short apron about the loins, with many pictures upon it pleasing to children. It talks very loud, but all its acts are done with night whispers in secret places, where one is set with a drawn sword to watch, like a crow upon a tree-top, while the flock are down in the field pulling up the corn. The Order swears very profanely, taking the name of the Lord in vain on many occasions, and the obligations it lays upon its members are too fearful to be treated lightly. As these are almost incredible, we will submit the hard points for your consideration in simple questions. Let any who have been masons, sustain the truth by responding in an audible voice.

Ques. 1. Does the oath of a master mason require him, on seeing the grand masonic hailing sign of distress given, or hearing the word accompanying that sign, in any case, to fly to the suffering brother mason's relief at the imminent hazard of his life? "We know it does." *See Light on Masonry, p. 62.*

Ques. 2. Does the oath of a master mason require him to obey *all* regular signs, summonses, or tokens, given, handed, sent, or thrown to him by a brother of his degree, without any exceptions in the body of the oath? "We know it does." *Ibid. pp. 62 & 130.*

Ques. 3. Does the master mason's oath require him, to apprise a brother of his degree of *all* approaching danger, whether it be legal or illegal? "We know it does." *Vide Light on Masonry, pp. 62 & 130.*

Ques. 4. Does the master mason's oath make it his duty to go on every errand required by a brother, good or bad, lawful or unlawful? "We know it does." *Vide Ibid. p. 63.*

Ques. 5. Does the oath of a master mason require him inviolably to keep the secrets of a brother master mason, without any exception in the body of the oath, only to the high crimes of murder and treason, and even these to be at his election? "We know it does." *Vide Idem, p. 63.*

Ques. 6. Does the oath of a Royal Arch mason, require him inviolably to keep a brother Royal Arch mason's secrets, without any exception in the body of the oath to any crime whatsoever, murder and treason not excepted? "It does." *Vide Idem. p. 130.*

Ques. 7. Does the oath of a Royal Arch mason require him absolutely to *espouse* the cause of a brother Royal Arch mason in difficulty, so far as if possible to extricate him from his difficulty, whether he be right or wrong? "It does." *Vide Idem. p. 130.*

Ques. 8. Does the oath of a master mason require him to pay obedience to the constitution of the Grand Lodge, and the oath of a Royal Arch mason require him to pay obedience to the constitution of the Grand Chapter, which constitutions they have never seen, and to rules, bye-laws, and regulations, which are yet a secret to them? "They do."

Ques. 9. And are each and every one of these obligations sanctioned by the constituted authorities of freemasonry, and also by the forfeiture of life of the juror, and enforced by the penalty of a cruel, most barbarous, and inhuman death, to be inflicted upon the wilful violator? "They are." *Vide Bernard's Light on Masonry*, pp. 63 & 130.

We here impeach the institution of each of these nine specifications, and hold the mystic order by the mouths of these witnesses,* to answer with a plea of GUILTY, or *not guilty*. If *guilty*, the sentence of annihilation comes with the unanimous voice of the people. If the plea be *not guilty*, as seceding masons we pray, and as antimasons we demand, that these specifications be brought to trial, not by a feigned issue, but by a genuine issue, at the bar of a high judicial court, or at the bar of the legislature; in order that the truth may be made manifest, and the public peace restored. We will establish the accuracy of our charges, by the mouths of antimasons who have already publicly abandoned the secret order at the hazard of their lives; and in such a court, we will also establish it by the united testimony of our most respectable citizens, freemasons. The witnesses called shall neither be men of low repute, nor of blemished character; but they shall be honest men, independent in their circumstances, and freemasons initiated, and well instructed in the forms of the order.

† Let the trial come, and the judgment fall on the guilty head. If Antimasons charge Freemasonry in these points of her oaths unjustly, let them bear it; and if the institution of Freemasonry is so corrupt and nefarious

* LEONARD BLEECKER, Esq. Master Mason, and JARVIS F. HANKS, Royal Arch Mason, arose and stood before the Assembly affirming these things in an audible voice. Others were expected to be present, one of whom declined because his shop is not insured!

† This trial may be had by disputing the competency of a Royal Arch mason to be a juror, or a witness, on trial of some indicted Royal Arch mason: and he who brings it to issue will gain honor.

as these shew, let honest Freemasons consider what they bear, and throw down the load, ere it crush them.

Nothing will kill the falsehood so quick as this course. It will be dead suddenly, cut off with the sword of public justice, and buried by the whole people : that the Fraternity may be "duly prepared" for this great event, we have one consideration to present them. In the court of Oyer and Terminer, at Batavia, Genesee Co., 6th April, 1829, came on for trial, the cause of the People against Sylvester Lincoln, town-clerk of Bethany : Judge Birdsall presiding. This was an indictment against the defendant for excluding Harvey Prindle and others, *Freemasons*, from the list of jurors, and for returning their names to the county clerk, as persons not qualified to serve on juries. The jury for the trial was kept clear of Freemasons on one side, and of men who had formed an opinion against the right of Freemasons to the rank of qualified jurors, on the other. After a patient trial, Judge Birdsall gave the jury a short, but very clear charge as to the rules of law ; and having retired a moment, they returned a verdict of NOT guilty.

CHECK DEGREE.

Some freemasons affirm "there is not a word of truth in Morgan's Book," forgetful of the *Test oath and word*, which, with the ceremony of giving it, constitutes the *Check Degree*. The hated book for which freemasons destroyed the compiler, is only "a hoax," "a speculation of the bookmaker," if we can believe the lodge-going brethren ; and again they say, those who renounce "never were freemasons," and offer in proof to bet large sums, that "they cannot enter any lodge in the United States." This last is a sweet morsel of masonic prevarication. They affirm a falsehood, and offer a truth to substantiate it, which truth itself is, when rightly understood, a demonstration of their mendacity. They offer a selfish bet upon the possibility of renouncing masons entering the lodges, because few have taken the check degree, without which no mason might enter a

strange lodge : but the existence of this degree is a memorial, enduring as the false order itself, of the faithful character of Morgan's book. He so completely turned every bolt, and threaded every chamber in the labyrinth of freemasonry, that the tyler with his drawn sword can no longer hope to keep out cowans and *profane* persons. This degree was invented by some Solomon of the age, to prop up the falling fortunes of the order ; and owes its being, as every lodge-going brother must know, to the revelation, and to the accurate revelation of freemasonry made by Wm. Morgan.

He must unavoidably know it. For we know personally and masonically, that a messenger went express to the Grand Lodge of Massachusetts from the *Grandees* of New York, informing them *officially* of the perdition of freemasonry by the publication of Morgan's book : and it was understood that a similar express carried the melancholy tidings to the proper authorities throughout the United States. Again, every lodge in Massachusetts was in consequence of this information, required by an *express* from the Grand Master "to admit no stranger as a visiting brother, *until further orders ;*" but permitting men of known integrity to be admitted on their oath, that they were members of the fraternity, regularly made in a legally constituted lodge. Thus was your orator admitted to the fellowship of the Massachusetts Lodges, Jan. 1827. He was not examined at the door, as the custom had always been previous to the publication of Morgan's book. Every member of the lodge present both knew he was not, and knew the reason why. The custom of admission by examination was suddenly laid aside, and a new custom adopted. Every attendant of the lodges must certainly know of the change, and the reason assigned for the change of this custom : viz. that an examination was no longer a safe test of a mason, for Morgan's book had put it in the power of *all* men to pass a masonic examination.

This was the case in Massachusetts ; and it was understood to be the case in every state. At length came the "*further orders ;*" which were this *check degree*, carefully borne by a special messenger, and given only

in the pretended *sanctum* of freemasonry, the lodge-room ; but, as we never went there a second time, these reversed rays of masonic light met our eyes, only when they were made public by later revolvers from the false order.

The *check degree* originated with the Grand Lodge of New York, and went out with their official authority to the respective Grand Lodges of the United States, and also to Great Britain, Ireland, and the continent of Europe, by the hand of masonic dignitaries. They had some difficulty in fixing upon the new device. Various ways and words were proposed ; and one for its singularity shall be mentioned here. MORGAN made them this trouble, and he had paid the forfeit ; " let his name, while it serves as the check word, serve also as a warning to transgressors." But in the midnight lodge, SOL, backwards, prevailed over MORGAN ; which order the lodge of Light will reverse to the ruin of freemasonry. When the visiting brother approaches the door, the tyler should say : " Do you wish to visit this lodge ?" " If thought worthy," he replies. " By what are you recommended ?" " By fidelity." " Prove that," says the tyler, advancing and throwing out his hand obliquely forward to an angle of 45 degrees, the hand open and thumb upward. The visiting brother advances, places the back of his *left* hand against the *palm* of the tyler's *right*, still extended, puts his mouth to the tyler's ear, and whispers L O S, and then pronounces los. See *Light on Masonry*, p. 86.

You may inquire : " if this secret is out, how do the masons do now ?" Alas ! they do but poorly. We hear from their *sanctum* oftener than from the divan of the distressed Turk. Fresh arrivals bring intelligence that they are all again waiting for " further orders," the invention of another substitute for the lost word.

In this dilemma of freemasonry we observe that the General Grand Chapter of the United States is now in session in this city. They must have plenty of business on hand only to prop up the falling pillars of the temple, and to secure the secrets of their profane tabernacle ; but nothing more important, surely, than to provide a substitute for the check degree, and the lost word of

masonry. We may hope for some ingenious contrivance from the congregated wisdom of the royal and sublime masons of all the United States ; some device of itself so cunning, that it will creep through the fingers of the masons, and burst upon our astonished sight with the splendor of the great mason its author ; who must believe the affairs of the world turn on freemasonry, while the affairs of freemasonry clearly turn on this new check degree. The General Grand Chapter are above taking advice, or we would freely offer them a hint, drawn from the habit of the bee. When the hive lose their queen, they go all to raise up a new one ; and she comes forth the common offspring of the whole swarm, without dangerously inflating the vanity of a single bee. We much fear that the *Queen Check* of freemasonry, of which the General Grand Chapter may be this very day in painful travail, would, though feeble and short-lived, quite ruin the faculties, and turn the brains of any single freemason : it should seem that in order to live and reign, the grand check ought to be the joint product of the combined energies of the whole masonic hive.

To reconcile the existence of a check degree in freemasonry with the assertion that Morgan's book is a hoax, requires great experience. Wise men account for it in various ways ; but this way is preferable. The masons who deny that book, are a peculiar sort. Nature has impressed a similarity of features upon animals of the same class, and upon animals having a striking similarity of character. The flat-headed race, that crawl on the belly, eat dust, and inhabit secret lodges, have, I believe, uniformly a slit in the tongue. This is a despicable tribe of animals ; we cannot look on them without abhorrence, but by reflecting that nature gives this double tongue only to catch flies.

Here I would turn to one particular class of auditors
Christian Brethren, Freemasons !

By your first title, you are the salt of the earth ; by your second, you lose your savour, and the earth is corrupted, which should be salted by you.

By your first title you are the lovers of truth, hating lies ; by your second, you are the pillars of a system of delusion and falsehood.

Christian Brethren, Freemasons !

You are named *Christian Brethren* for him, whom, as *Freemasons*, you dare not so much as name with the love and reverence due to IMMANUEL. You are members of a secret society, in whose ritual of religious worship the name of the holy Redeemer is not found ! Christians, and members of a nocturnal association whose constitution requires you to receive all men as brethren who, have the grip and token and the sign and pass, be they pirate, or bandit !

Christian Brethren, Freemasons !

By your former title you let your light shine before men ; by your latter, you pretend to great light kept under a bushel. Why did some ancient converts to the gospel partake in the ceremonies of the heathen ? It was to increase their influence with their pagan neighbors. Why do you go down into the dark temple of Freemasonry ? It is to increase your influence over the hearts and lives of the thoughtless and unhallowed spirits that gather there. You are eating the feasts of idolators in pagan temples. The Christian who shaves his head to win the Mahomedans, and swears by Fo to gain the Chinese, and wears an apron to win the Freemasons, is deceived if he expect thus to become, like Paul, all things to all men. There are things innocent, in which it is the true spirit of the gospel to be accommodating ; but it is not innocent, profanely to swear, or to cause others to swear, to keep that a secret which is written and spoken and exhibited upon the house-tops. This is not innocent, to pledge the life God has given, to the performance of duty enjoined by man. This is not innocent, to go searching after the true name of the Deity in a conceited Mystery, and to make the revealed name of the Eternal a pass word of lodge door entrance, on a level with *shibboleth*.

Christian Brethren, Freemasons !

Once we lived, as you do, indifferent to Freemasonry for good or for evil. Seeing it, however, a staff of Egypt for the children of Israel to lean upon, the fear that it would pierce the hand of the upright in the day of his calamity, prepared us to believe the facts which have since aroused the attention of the country. Examine the nature of the secret thing, and do not despise the warning voice of a brother. Pray do you inquire whether your masonic and your Christian obligations accord, and condemn not the voice of tens of thousands, who cry out upon the institution that profanes the holy scriptures, breaks the sixth commandment, treads under foot our constitutional liberties, and says, "who sees me ! who !" Harken to the voice of those who have searched what you have not much heeded, and who tell you that the whited house of Freemasonry is a sepulchre, and that the virgin daughter Freemasonry is a harlot, and that the social fraternity Freemasonry is a snare for the simple, and a net for the souls of men.

Christian Brethren, Freemasons !

You do not believe that the mystic order is of divine origin, but the legitimate authorities of the mystic order maintain it ; and you maintain the legitimate authorities. You do not believe that the Master of a Lodge has any right short of profanation, to give a candidate a white stone, with enigmatical letters on it, and say : "to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save him that receiveth it." But this is done by the Master of all Mark lodges (See *Bernard's Light on Masonry*, p. 99.) and your name sanctions the Mark lodges, and the legitimate acts of all the lodges. You do not believe that "the principles of speculative Freemasonry contain and inculcate in substance the same truth, and propose the same ultimate end, as the doctrines of Christianity taught by divine Revelation : " but the Grand Chapter of the State of New-York officially declare it ; (see *Town's Speculative Masonry*, p. 13) and you support the Grand Chapter ; you !

Christian Brethren, Freemasons !

The abominations of Freemasonry are tedious for you to hear ; but they are performed by some under guard of the tyler's sword with no little zest. Incense is there burnt upon a mock altar to JEHOVAH. (*Light on Masonry*, p. 122.) An oath is there taken "I solemnly swear, (it should be *I profanely swear*) in the presence of ——— that I will *revenge* the assassination of our grand master Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree !" (*Bernard's Light on Masonry*, p. 198.) There you give your life, which is not yours to give, in pledge for your faithful performance of that which it is not lawful to do ; consenting yourself "to be struck with the dreadful poniard of vengeance," and also "to be ready to inflict the same penalty (of death,) on all who shall betray the secrets of this degree." (*Idem*, p. 200 : Elected Knights of Nine ; and Illustrious Elected of Fifteen.) There false prayers are repeatedly offered to the Majesty of heaven for deliverance from mock dangers, which the brethren create for their own amusement. (*Ibid.* pp. 64. 131. 134.) There the visible presence of Jehovah is contemptuously represented ; (*Ibid.* p. 140.) There the Ark of the Covenant is opened in vain show ; (*Ibid.* p. 142.) There a human skull is put to the lips filled with wine, and, earth having been already ransacked for penalties, and the immortal soul previously put in jeopardy of heaven in the oath of the Red Cross Knight, (*Ibid.* p. 150.) nothing is left to the Knight Templar for aggravation of punishment, but the fiery lake and the fellowship of devils ! and the spirit of Freemasonry, sinking the offending soul to eternal perdition with the full weight of his own sins, attaches also to the masonic penalty "*all the sins committed by the person whose skull this was,*" should he "ever knowingly or wilfully violate any masonic obligation whatsoever !" "

Christian Brethren, Freemasons !

It is not sufferable. You belong to this order ; you support these abominations ; though you know not of their existence, they do exist ; they are the legitimate

operations of that secret order, which order you sustain with your name, not knowing the wickedness of the parts which lie beyond you. You are responsible for them, as the root is for the stock it rears, and as the stock is for the branches it puts forth. You may be novices in the mystery; you may have only stepped within the threshold of the mystic temple, you may have even withdrawn your services from that partial entrance of the outer court; but your name is *Freemason*; your name appears to strangers on the wall of the temple; and your name, to their view, sanctions whatsoever is masonically done in the courts or yards, in the halls or chambers of the temple. You may flatter yourself that you are out, while your name remains in the society; but it is not so. The world asks "is his name, by his voluntary act, registered on that roll?" "It is!" Then any young man, who honors you with the belief that you are a trusty man, will lightly enter the lodge, and enroll his name there on your responsibility. Your name is all that the evil minded of the fraternity want. With the cover of your name at the outer gates, they will find hands to do the desired iniquity, far within the chambers you have never seen. That which they should not have, your name, you allow them; that which might be of service to restrain and correct them, your presence, you deny; and thus your imperishable name dwells where you refuse to allow your perishable body so much as to enter; and your influence and reputation are freely left to support a society which you heartily reprobate.

Christian Brethren, Freemasons!

The Apostle charges us to lay aside all deceit and hypocrisy. Freemasonry is deceit and hypocrisy: it pretends to be wise,—we know it is foolish; it pretends to be learned,—we know it to be absurd; it pretends to be the gift of heaven,—we find it to be a servant of the destroyer. It dates from creation, but shows its name for the first time 112 years ago. It professes a republican spirit, and arrays itself in all the splendor of affected royalty. It makes ungodly and impious men its high priests, and profanely surnames them, like the

holy Son of God, "*forever after the order of Melchisedeck.*" Freemasonry is a lie, and the Father of lies must be the father of it. Therefore, you ought to forsake its assemblies, and to come out from it openly. The light of your example should warn youth to avoid its snares, instead of leading youth into them; and not for one moment ought you to allow your names to be quoted, as the silent members, and secret but actual supporters of this system of delusion, and of filthy abominations.

FREEMASONRY AND JESUITISM.

The organization of Freemasonry, like that of Jesuitism, is complicated and mysterious. The order is formed into forty or fifty classes or degrees, each class having its peculiar obligations. This arrangement, so important to the ready action of the body in matters of state, runs through all the details of the order. Power is divided and distributed among the various limbs and members, but the body is one, impelled by one spirit, and obedient to one head. They have an ostensible object, and a real object. To maintain and propagate the gospel was on the front of Jesuitism, as benevolence is on the front of Freemasonry, while the real aim of both has been *self-aggrandizement*. To this their curious form, their vows of secrecy and of fidelity, and "their pliant morality, to soothe and gratify the passions of men, and to fix their attachment to the order," alike tend, and in the accomplishment of their object, they have been equally and astonishingly successful.

We are far from believing of the Jesuits, that as individuals, they were the monsters of chicanery and treachery, which the doctrines and dogmas of the order prepared them to be. They were ornaments of human nature and blessings to society in their independent capacity. It was only when the man was lost in the Jesuit, that the pernicious character of Jesuitism displayed itself, and all the machinery of its orders and classes was discovered to be an engine of political intrigue fit to oppress every thing which gave it umbrage, rather than to accomplish the purposes of charity: fit

to domineer over kings and magistrates and people, to intermeddle in all affairs, and all factions; and on all occasions to render the influence and good graces of the fraternity more important to success than useful to virtue and patriotism.—*D'Alembert*.

It was evident at length, that so great a Society, so complicated, classified, secret, and extensive, was naturally adapted to other than religious services. The oppressed nations sought for the source of its actual power, and traced it to its system of Secret Associations. "The proofs of this are *historical*. The domination of the Jesuits in Germany, Naples, and Italy, in the 17th century was founded on the system of Associations. A remarkable act of the Genoese Republic in 1604, is evidence: it had been ascertained that the Jesuits had formed societies, with codes and resolutions opposed to the ordinances of the state, and in which the members took oaths to vote at the elections of the magistracy only for those of their association. The Genoese senate instantly prohibited this brotherhood from holding any assembly." *Foreign Review*, Oct. 1828. p. 311.

Jesuitism and Freemasonry alike began independent of politics, and alike have run headlong into them; and the pride and abuse of power, which they have both exhibited, makes it the patriot's duty seriously to demand whether in an established state, it can be allowed that a peculiar body of subjects or citizens, should incorporate and regiment itself; should establish a secret constitution, tribunal, and code of laws, and appoint its own executive officers; should combine and arrange rules of action, signs of recognition and rallying points both for darkness and light, no matter how pious or benevolent the object of such society may be?—*Foreign Rev.* can a fraternity form itself into thirty or fifty ascending classes; administer oaths of fraternal alliance, and of unconditional obedience to the secret laws, and unknown constitutions of the mysterious order, all for sake of sweet charity? It is impossible. Seven hundred brotherhoods, or Lodges of Jesuits in France, alarmed that nation A. D. 1742, although these "professed submission to princes and magistrates, and the doing of all kinds of good works." And 2500 brotherhoods

of Freemasons in the United States may well alarm the sovereign people, notwithstanding these too profess to meddle with neither politics nor religion, but only with the exercise of brotherly love.

Freemasons are connected with us by every social, civil, and religious tie. They are our kinsmen and brothers; they are our companions and neighbors.— They frown at once upon our jealousy of “the most ancient and honorable,” “the most benevolent and useful society that ever was, or, perhaps, ever will be;” and threaten to sever the friendly ties that bind us, if we cherish our doubts, if we publish our fears, yea, if we declare facts invulnerable as truth, to the prejudice of the vainglorious order. They would make us believe that we intermeddle with what concerns us not; or that, speaking with the knowledge of seceding masons, we are more to be suspected by the public in our open declarations, than the order is to be feared in its *secret oaths*; more to be distrusted on a jury, than the men who are sworn to assist a brother out of difficulty, “whether he be right or wrong;” less to be believed on the witness stand, than the men who will conceal the highest crimes of a brother mason, committed against the commands of God, and the laws of the land, “murder and treason not excepted;” more to be dreaded in our political character, than the men who are secretly sworn to prefer the civil and military claims of a brother of this charitable society at the polls of an election; and less to be trusted in a bargain, than the men, who lecture and learn to point with one finger or two, to get a secret advantage over their fellow citizens in the ordinary transactions of life.

Ah! brother masons, we are your neighbors and kinsfolks, as much as you are ours. A loss on this score would be mutual. We know that the *masonic order* is guilty of these charges, that the institution of *Freemasonry* is guilty; but that you are personally guilty, we cannot affirm or deny. You may not have taken the degrees of your order in which these things are sworn and taught; we do not say you have. But we do say, that the order in its legitimate degrees, conferred by its legally constituted authorities, requires and teaches

these very things, and things still worse. If you will quarrel with us for the sake of this secret institution, and sever the kind relations which subsist in society, for the attachment you cherish toward this mystic order, we regret it ; but you will permit us to draw consolation for our loss, from the increased confidence with which we shall shake by the hand those whom we continue to take by the hand, and from the joy we feel in common with all republicans, independent of the *cabletow*, on account of our happy escape from the snares and pitfalls of a secret and powerful and selfish aristocracy.

"It is certain," says a celebrated French author, "that the greater part of the Jesuits, those who in that society (as elsewhere) interfere with nothing, and who are much more numerous among them than is imagined, ought not, had it been possible, to have been punished for the faults of their superiors. Thousands of these innocents were confounded unwillingly with a score of criminals."—*D'Alembert*.

It cannot possibly be different with respect to Freemasons, unless they condescend to create the distinction. The innocent are as a hundred, to one guilty ; but if the hundred will maintain the secret constitutions, which justify that guilty *one*, they must all fare alike in the proscription and punishment of Freemasonry. We beg and intreat them to separate themselves ; to come out from the unclean thing ; to abandon the order whose laws and constitutions contravene the laws and constitutions of our country ; and if they will not hearken to us, we must resist them, *for they are to be blamed*. Are they freemen ? So are we. Are they honest men ? So are we. Are they lovers of peace ? So are we. Are they jealous of oppression ? So are we jealous of oppression. We are in no way their inferiors ; we are as free born, we are as kindly nurtured, we are as generously tempered, and as bravely instructed as they are. We have with them an important difference of opinion, which we will settle by the establishment of facts on legal evidence. We urge them only with the force of truth.

We have with them an important difference of opinion, vitally affecting the liberties of our country, which,

we will settle with them by the peaceful ballot box at the polls of the elections. We do not wish to proscribe them ; but we proscribe the secret order. Our resolution is taken ; Freemasonry must bite the dust. The means we use to destroy it, are in accordance with all our political and social usages. We publicly impeach it on the anniversary day of its great transgression.— We circulate truth by papers and pamphlets, by sermons and orations ; and we enforce the moral weight of our deliberate opinions, by the free exercise of our elective franchise. O, glorious Liberty, which makes morals and politics one !—Which unites those often separated principles of action—and carries the axioms of a sound morality into the very heights and depths of political activity ! Glorious principle of Antimasonry, to restore the golden age of republicanism, and to establish a new dynasty, in which it is not asked of what party name is the candidate ; but is he a free man, as well as free born ? Is he free from secret oaths of selfishness ? Is he free from obligations to a mystic brotherhood, enforced with the penalty of death, and sealed with human blood ? Is he free from every pledge of secret favoritism ? Is he free to exercise impartial justice, to distribute equal favor, and to show common kindness to all his fellow-citizens alike ? Is he free to take the oaths of public office ? Or has he already upon his conscience, and upon his soul, an oath to a government, which is not this Republican Government ? an oath to obey a law, which is not the public law of the land ? an oath to serve, and to defend any constitutions which are not the free constitutions of our country. Then he may be a Freemason ;

“ A brother to princes, and fellow to kings ;”

Ahiman Rezon.

he may be a “ most excellent high priest,” a “ sublime and most illustrious knight of the order of St. John, of Jerusalem,” or even a “ sovereign prince of the royal secret ;” but we will prefer the freeman, who is the friend of all his fellow-citizens, to this sworn brother of a secret aristocracy.

Sound principle and masonic management conspire to make us take this course. The craft charge it upon us as a reproach; we fasten it to our flag, as a motto: *Anti-masonry, and down with knavery.* It has been too long that we were blinded to facts, like those declared by Cadwallader D. Colden, by Ner Middleswarth, by Colver and Thacher, and Mulford. "It must be obvious that the whole machinery of the institution of Freemasonry is peculiarly adapted to political intrigue." The present condition of Pennsylvania fully illustrates this truth. On canvassing for a candidate to be put in nomination for governor of the state, five or six thousand votes in Philadelphia alone, are said, by high masonic authority, to be dependent on the candidate's assuming the obligations of a mason. Mr. Middleswarth might be excused from the cabletow and red breeches; but not from the oaths of Freemasonry!

This estimate is well enough for the secret of the Lodge room; but published in patriotic exposure, by the speaker of the house of representatives of Pennsylvania, it is too high by one half. The people will not fulfil it; the hood is lifted from their eyes, and they will shift their votes to the other side of the account with a tremendous balance against Freemasonry. Twenty two masons in the city of Lancaster, Pa. hold thirty one offices! But in the village of Brooklyn, N. Y. it is said on the best masonic authority, that an indefinite number of masons hold every office among their 12000 fellow-citizens, from President to Constable! In the city of New York no man has attempted to go through with the inquiry into the number of mason office holders; the work is arduous, but it will be done. In the mean time, it is easy to learn, on inquiry, that the Mayor, the Recorder, all the superior Judges, the Circuit Judge, the President Judge, and a large quota of Aldermen are Freemasons. We do not impugn their official purity and integrity; but we are free to say, that occasions offer on which we could repose less limited confidence in them, were they free of all ties and oaths, except the public ties and oaths of their several offices. Human nature is weak enough at the best, without a secret and selfish oath to betray it. "Lead

us not into temptation," is a prayer contrary to the spirit and to the letter of masonic obligations. We respect our republican institutions more, than any incumbents of office, and with honorable Freemasons we frankly remonstrate against their seeming to keep oaths so much at variance, as the oaths of Freemasonry, and the oaths of their country.

The people ask of every candidate for public office, and they have a right to ask of freemasons; 'are there yet the treasures of wickedness in the house of the wicked, and the scant measure which is abominable? Shall we count you pure with the wicked balances, and with the bag of deceitful weights?'—*Micah*. This community cannot count the men pure who resolutely keep their masonic oaths. These oaths are before the public, and in their literal interpretation they are unanimously accounted a scant measure in the conscience of the keeper; and concealed in the breast of the wicked, they are a false balance, and a bag of deceitful weights. In the scales of justice, and in the even balance of a fair and honorable competition for public favor, the obligations of Freemasonry are false weights, not publicly stamped and sealed, but privately concealed; they are not equal, and they are kept hid because they are not equal. "*Cum honesta semper publica gaudeant, scelera secreta sint.*" *Things honorable delight in publicity; but sin conceals itself.*

The oath of office requires the candidate elect 'to discharge the duties of his office according to the constitution and laws of the State, without any fear, favor, partiality, affection, or hope of reward:' but if he is a freemason, as high as the degree of Master, he has previously taken an oath of selfish duty to the secret brotherhood, which oath binds him by ties not common to the community, but partial to the members of the fraternity; which binds him to aid, defend, and support a brother mason without legal stint or moral limitation, in the words of the oath! Not deciding that a public officer, a freemason, always observes his masonic, in prejudice to his official oath; or that he observes his official oath to the entire neglect of his masonic obligations, the People decide that the oaths of office and of

freemasonry, are inconsistent, and they reject from their ballots the names of sworn freemasons.

Freemasonry sends up a full volume of cries, loud and long as those of the old craftsmen: "Great is Diana of the Ephesians," in which a multitude ignorantly join, exclaiming Persecution! Proscription!! Antimasonry is political!!! As if it were persecution to refuse to keep ardent spirits in our houses; or proscription to refuse our vote to a man who does not please us; or a crime for men to come to the polls in the spirit of freemen, frankly avowing a wholesome and salutary jealousy of a secret and powerful and offending fraternity! Antimasonry is erect.—In New York, Pennsylvania and Vermont, its step is firm, and its foothold is sure. The political controversy is unavoidable; men have only to inquire: "what part shall I take in it?" The battle is joined. Victory alone can part the combatants. Spear crosses spear, the clash of hostile swords is heard on the breeze. The shouts of contending parties resound from Lake Erie to Massachusetts Bay; from the Green Mountains along the whole line of the Alleghany to Alabama, they roll on with the voice of distant, but terrible thunder, making the guilty tremble in the utmost borders of our inhabited country. It is a glorious strife for liberty; the midnight robber of our equal privileges has felt the forceful spear of Antimasonry in the depth of his darkest caverns, and now, with a lusty voice, cries *craven*, on the field where the battle began. In Monroe county, the dastard foe surrenders both his camp and his baggage at a blow. Many of the Lodges and Chapters of Freemasonry in the western district of New York, throw down their Charters, break up their ranks, and take to the bush. An open field they shun in battle, as they do the light of day in the lodge room; and they surrender their banners, the better to carry on their secret war of ambuscades.

The saying of the prophet is wonderfully fulfilling: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee. How art thou fallen from heaven, O Lucifer, son of the morning!

How art thou cut down to the ground that didst weaken the nations !”

Many General Grand Freemasons lift up the ejaculation of idolatrous Micah : “ Ye have taken away my gods, and what have I left ?” Their tyler’s sword no longer avails them, the grand hailing sign of distress excites no sympathy in this war, and the omnific word of a royal arch mason cannot save the charitable sons of light from political overthrow.

This day a year will see the national Convention of freemen at Philadelphia, convened to carry the war of annihilation against Freemasonry into every section and corner of the nation. The blow struck we will steadily follow up, trying the boasted mystery of ages with the touchstone of the ballot box. We will know whether this bragging order, which pretends to have survived the wreck of the old world, and the changes of nearly six thousand years, can support itself through the changes of a republican administration, and the wreck of public confidence. We will test the potency of its mystic gavel, the evenness of its christian temper, and the gallantry of its brave knights. We will try the authority of its grand Commanders, and Sublime Sovereigns ; we will know the holiness of its most excellent High Priests, and Reverend Generals, we will prove the awful power of its secret Gods, Mah-hah-bone, and Jah-buh-lun. We will shame its proud look ; we will tame its vituperous spirit, and we will break its very bones with the soft words of wisdom and of righteousness. With the blessing of our God, and of our father’s God, we will push on the victory from conquering to conquer ’ until the knell of Freemasonry is tolled in every county in the State, and in every state of the Union ; and until triumphant Antimasonry proclaims a new day of jubilee in the Capitol of our country.